

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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**CHRISTIAN TELESCOPE.**  
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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

*Seeing he giveth to all life, breath and all things.*  
Acts xvii. 25.

Thus spake the well instructed Scribe in the vindication of the nature and character of the "God that made the world and all things therein," addressed to the Epicurean and Stoical philosophers, whose pleasure it was to hear and communicate something new. This preacher of Christ and the resurrection, availed himself of that very suitable opportunity to announce a "new doctrine," eternal as its author, and as pure as benevolence. The apostle, in the above all-comprehensive language, has suggested the spontaneous munificence of earth's benefactor—"who giveth to all liberally"—life, breath and *all things*. These Athenian philosophers knew that they, together with all animate nature, had *life*; yet, with all their "wisdom," they were ignorant of the cause.—Man, the ultimate creation of God, possesses life and breath, in common with all that walk the earth—that flit the air, or cut the briny wave. "They all have one breath." When the Almighty by his omnific energy had spread forth the curtains of the heavens, with all its glories, and established the foundations of the earth with all its charms; and, even when he had given life and breath to innumerable objects, there was still an aching void—there was not a man to till the ground, therefore to render complete his creation, he "formed man," (the miracle of nature) "of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." In man, we behold a miniature of creation: in body allied to matter—in soul, to animated nature;—in spirit, to angels. Notwithstanding some philosophers have endeavored to disprove the idea that the "human being is the object of the Creator's especial regard," as he stands in the "vast chain of being," because the astonished vision of finite man has been wonderfully assisted by the magnifying influence of the Telescopick glass, in surveying the immensity of the ethereal regions. Hence some have inferred that so insignificant a creature as man must be overlooked amongst the immensity of God's works. But here let it be observed that whatever has been lost, in this respect, by the Telescope, has been gained by the Microscope. For by the latter the limited sight of mortals has been assisted to explore the imperceptible realms of the otherwise invisible existences. By the first, it is perceived that countless worlds are suspended in the measureless expanse of ether, whereas, by the second, worlds appear in atoms. Thus it appears that

man is viewed "with equal eye" by him, to whom there is

"No high, no low, no great, no small,  
He fills, he bound, connects and equals all."

St. Paul said he not only giveth life and breath, but giveth all things. It was the goodness of the Creator that prompted him to bestow all things on man, necessary for his temporal and spiritual interest, in time and in eternity. He gave him eyes to see the beauties and wonders of nature—ears to hear the delightful accents of speech, and the ravishing charms of musick—who was susceptible of feeling as well as capitated for tasting and inhaling the fruits and the fragrance of earth. The history of man presents a very instructing and interesting theme, whether we view him in his *several species*; or consider the *different stages* through which he passes; or contemplate the *constitution* of his physical and moral powers—who is "fearfully and wonderfully made."

"The Father of all" made him a *dependent* being; dependent on God for existence and all the blessings of life—dependent on his fellow-men. This dependency constitutes that strong ligament which binds man to man; who are children of the same parent, residents of the same patrimony, whose duty it is "to help, aid and to protect each other." God, who "never made an independent man, on mutual wants, built mutual happiness." He made him a *social* being, susceptible of enjoying all the refined and virtuous pleasures which abound in the conjugal, parental, filial and fraternal relations in life.

There are other associations of men, in which the anchorite has never been initiated; nor has the misanthrope participated the rich and immortal fruits of brotherly love. God communicated of his attributes, power, wisdom and goodness, to his creature man, although measurably, yet enough to capaciate him to act as a moral agent; and to improve in natural and divine science. *Mortality* has been given as an essential and a certain consequence of human existence. The same event happeneth to the righteous and to the wicked; nay, "that which befalleth the beasts, befalleth the sons of men—they all go to one place—are all of dust and return to dust again;" so man, in this respect, has no pre-eminence above the beasts. It is apparent that infinite wisdom and goodness did not intend that this vain world should be our eternal abiding place, but here be tutored for our perpetual home.

How miserable must have been the condition of man, destined to be an inhabitant of this vain and changeable world, as long as the earth should turn on its axis, or immortality endure!

Man must have endured all the fluctuating changes of time—he must have realized the extreme coldness of winter, and the excessive heat of summer.

"Earthquakes sweeping towns to one grave," would bury whole nations in the deep. The elements of fire and water would burn and drown.

It will not answer to say that the vicissitudes of heat and cold come in consequence of the sin of Adam, for the sun and moon had begun their stated courses before man was made.

The idea that one act of those, who knew neither "good nor evil," should revolutionize the planetary world—give ferocity to beasts—timidity to animals—convulsions to the earth—destruction to the elements, and mortality to man; all which being a disorder in nature, is so fanciful and chimerical, unreasonable and unscriptural, that it is marvellous to reflect that such a notion was ever incorporated into the christian faith.

The "giver of every good and perfect gift," has given to his children a "record," in which he has revealed his adorable character; his purposes, promises, will and pleasure, appertaining to the destination of man. He has given his Son for the salvation of the world; "by whom life and immortality were brought to light." He gave the inestimable gift of eternal life, to mortal man, through Jesus Christ, as the beloved disciple testified: "He that believeth on the Son of God, hath the witness in himself: he that believeth not God hath made him a liar; because he believed not the record that God gave of his Son." And he adds, "this is the record, that God hath given to us eternal life; and this life is in his Son." I John v. 10, 11. Now if there was one reprobate among mankind, and this one should believe that he had eternal life in Jesus, he would make God a liar; for he would believe that true, which was really false. But it is the unbeliever that makes or treats God as though he were a liar, because he does not believe what is in reality true, viz. that God hath given to man eternal life, in his Son. "Eternal life is the gift of God." But how can that be a gift which can never be received? Eternal life must for ever remain an offer, if it is never realized. Although the gifts of God are innumerable, yet may man forget not all his benefits; have faith in the Lord Jesus—repentance toward God, and charity to all mankind.

L. W.

Lebanon, N. H. March 23, 1826.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

Expecting you have in your possession the 2d vol. of the N. York "Gospel Herald," I have thought it would be gratifying to many readers of your very valuable paper, to insert in it the following brief communications on *Greek criticisms*, from the above noticed volume: if such a *hint* should correspond with your liberal feelings, or meet with your entire approbation. I think there are valuable ideas contained in them, and being *stated* from the original Greek, will serve to throw some more weight on an intricate subject, to those who may be inquiring after truth. The communication, which I wish to have published first, entitled, "**SAVATION AND RESTORATION DISTINGUISHED**," is in some respects rather am-

biguous in style, and the reader needs to be very cautious in perusing it, that he does not get a wrong idea of some parts of it. It needs some *qualifying* and *rectifying*, as it now reads.—But the main scope of this writer's observations are correct, and appear to be conclusive. The other pieces, though rather short, are worthy of attention. I refer you to the respective subjects and pages of each, viz. the Greek word "aion," on pages 30, 39, 295. On "Melchisedek," p. 296. "Salvation and Restoration Distinguished," p. 85. And on "Justice," p. 367.—The above is at your disposal to do with it what you deem most proper. This from your friend and sincere well-wisher in the gospel of truth.

Middleboro', Dec. 17.

R. C\*\*\*\*.

[EXTRACT REQUESTED BY R. C\*\*\*\*.]

*From the London Universalist Miscellany.*  
SALVATION AND RESTORATION DISTINGUISHED.

The words to Save, Saviour, Salvation, &c. so much used in our New Testament, convey not the force of the Greek *soso*, *soteria*. In the Greek Testament, 1 Tim. ii. 1—4. ver. 3. for this is good and acceptable before God; *tou soteros*. Our restorer, (i. e. into man's proper life, which is the Divine favour: see 30th Psalm 5. 1 John v. 12, &c.) who will that all men (according to the vulgar translation) be saved; (but according to the Greek *sophenai*) be recovered or restored, and be converted to the acknowledgment of the truth. But from this passage, thus translated by the Greek, every absurdity vanishes: It only assures us, that God wills (what at present is not, but by the efficacy of his will, we doubt not, shall in its due time be accomplished, viz.) that all men shall live, or as in the Greek, *sophenai*, be recovered, or restored, and come to the acknowledgment of the truth. It is not said, he wills that all men should be saved from the wrath appointed to fall upon the wicked in general: Scripture speaks nothing of, is quite silent as to any such will in God; it says, only, that it is the will of God, that all shall live, or be restituted.

But 1st. we affirm that the word 'saved,' can by no means be a fit translation of the Greek *sophenai*, in this passage; because, what it imports is so contrary to the sentiments of an Apostle, who so well knew that all men would not be saved, from the wrath of God, iii. Col. 6. which would come upon the children of disobedience. The Apostle John, in a like case, speaks thus: 1 John v. 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he will give him life, for him that sinneth not unto death: there is a sin unto death, I do not say that he shall pray for it." For God wills not that his people should pray in vain. Deut. iii. 26. Jer. vii. 16. and xv. 1. But can it be believed otherwise, than, that Paul must have thought too, like John. To have advised Timothy to pray for what he well knew never could be? Whereas on the other hand, supposing Paul's directions to Timothy, to have been, only to recommend all men in his prayers, to the mercy of Christ Jesus; this was acceptable to God, and a praying after the mind of God; since his will is that all men shall be restored

and so be delivered from a state of misery. It is also praying to some purpose, not only because God knows how to show mercy to them that perish, as well as those that are saved; but also because he has in his eye, the real, though distant restitution, delivery, and quickening of all his creatures, having 1 Tim. ii. 6. given himself a ransom for all, to be testified in due time, *to marturion kairos idios*.

But 2dly. It being evident, that Paul could not order Timothy to pray that all men might be saved; we will examine what he must have advised Timothy to, in the word *sophenai*, and this will appear in the following texts, where the words *soso* *sozomai* must evidently intend, what is very different from the meaning of our English words, to save, to be saved, as that word is usually understood by us, Mat. ix. 21, 22. "And the woman (with the issue of blood) said within herself, if I may but touch his garment *sotisomai*, I shall be (not saved, but) restored to health; and the woman *esote*, (was not saved, but) restored to health from that hour. Mark v. 21, 22, 23. And Jairus besought him greatly, saying, I pray thee lay thy hand upon her, *opos sothe*, that she (his daughter) might (not be saved, but) be restored to health. Mark vi. 56. And as many as touched him, *esozonta*, were recovered to health.—Acts xiv. 9. And Paul perceiving that he had faith, *sophenai* to be restored to health, said, &c. see also Luke viii. 36. and xviii. 42. Acts iv. 9. James v. 15.

Hence then let us take our notion of the words *soso* *sozomai*, when applied to the following texts: 1 Tim. ii. 4. Who wills that all men should be (not saved from the wrath prepared,) but be restored to health, and come to the acknowledgment of the truth. John iii. 17. God sent his Son into the world, that the world through him might be, (not saved from wrath but be) restored to health; *ina sothe o kosmos di autou*. 1 Tim. iv. 10. Who is the *soter*, restorer of all men, especially of the faithful, because he (saves them even from the wrath prepared.) 1 John iv. 14. We do testify that the Father sent the Son to be, *soteria tou kosmou*, the Restorer of the world, notwithstanding its previous doom to the *aeonian* fire. So again, John iv. 42. This is indeed the Restorer of the world, the Christ, *alethos sole tou kosmou o Christos*, i. e. because the world's recovery or restoration, will be its last resource in Christ, therefore, is our Lord called its Restorer.

A critical observer will, I think, find the words, *soso* *sozomai*, when spoken with reference to a state of evil, or danger, into which a man is fallen, to signify to deliver, to rescue; So Mat. xxvii. 42. He, *esozent*, delivered others, can he not deliver (*sosai*) himself? But when spoken in reference to a state of happiness, or blessing lost, or from which man is fallen; it signifies, to restore or recover; so Luke xix. 10. The Son of man is come to seek and (*sosai* to *apokolos*) to recover that which was lost. So that, though in English, we say, a man is delivered out of a state of danger or misery, and that he is restored into a state of security or happiness; yet in Greek, the same word serves both purposes. But I nowhere find that the verb (*soso*) imports the same with the verb (*tereo*). When the Greeks would signify, to have, preserve, to keep from mischief, they

used the verb (*tereo*). So, xvii. John 15. I pray not that thou shouldest take them out of the world, but that thou shouldest save, preserve, or secure them, *ina teresa autous*, from the evil one. Rev. iii. 10. I will preserve, secure, or save thee from the hour of temptation, which shall come upon all the world to try them. Jude 1. Jude, the servant of Jesus Christ to be sanctified by God the Father; preserved, secured, saved *teteremenois*, in Jesus Christ, &c. 1 Thes. v. 23. I pray God, your whole spirit, soul and body, be preserved, secured, saved, *teettheite*, blameless, unto the coming of the Lord. And thus it is also said of worldly treasures? as xi. John 10. But thou hast preserved, secured, or saved, *teteretus*, the good wine until now.

The above is a quotation from letters on Universal Restitution, by George Stonehouse, M. A. late Vicar of Islington, page 138. The design of it is to shew the difference of the dispensations of *salvation* and *restoration*, which by some are confounded together; but the Scriptures distinguish these, and represent that the *sared* shall not come into condemnation; shall have part in the *first* resurrection; shall *reign* in life, with Christ; shall be priests, or communicators of Divine grace to all others, having received *abundance* of grace for that purpose.—Whereas the *restored* will be condemned, cast into the lake, and be subject to the age of judgment; and until subdued they shall not see the light. What diligence then ought we all to give, that we may escape all those things which are coming upon the wicked, and be found worthy to stand before the Son of Man.

FOR THE CHRISTIAN TELESCOPE.

"There is no peace, saith my God, to the wicked."—Psalm lvii. 21.

It has been erroneously supposed by some, that the happiness of the wicked, in the present life, far exceeds the happiness of the righteous, and were it not for the "retributions of eternity," there would be no incentive to virtue on the one hand, nor dissuasion from vice on the other. If we are not to be rewarded for living a virtuous life in the future world, say they, why travel the hard and laborious path of the christian? Why forsake all the pleasures of sin? Why sacrifice the delights of the wicked? Why not rather travel the primrose path of dalliance?

Notwithstanding in some instances, the wicked may appear to be happy, (we are now speaking of those, who, to use a common phrase, give full latitude to their propensities,) yet they are not really so; they find in the indulgence a mortal poison, which diffuseth itself into every period of their existence. But, in most cases, they do not appear to be happy; for one moment contemplate the wretch who lives by rapine and blood. See him, as it were, exiled from society. Once was he regarded by the honoured father with excessive fondness; once the idol of the mother; an ornament to society; the pride of the village: Once was he happy in the bosom of his friends, surrounded with plenty, beloved and admired by all who knew him; but now alas! his joys are fled. Abandoned by friends, neglected and despised, a fugitive and vagabond in the earth, he travails not in the cheering light of sol's bright rays, but

beneath the gloom and damps of midnight darkness, lest the hand of justice should compel him to answer to the injured laws of his country. Can you imagine that he is happy? Can you believe with this spectacle before you, that there is more happiness in sin, than there is in virtue? No. While the poor wretch for a moment reflects upon his situation, the utmost terror and alarm falls down upon his guilty soul. Though he may elude the vigilance of public justice, yet there is something within, proclaiming, in a voice louder than seven-fold peals of thunder, "There is no peace to the wicked." Again,

Contemplate the man, who has so far departed from that high dignity of character, which he ought to have supported, as to descend to the degrading practice of stealing; an object of contumely and disgust to every honest person. No one will confide in him as a faithful confidant; he has forfeited his reputation; his honour is gone; his friends despise him, and have forsaken him; no one will trust him; no one that knows him, will even shelter him a single night from the northern blast, or the rude storm and tempest. Dejection and melancholy preys upon his guilty soul. There sits the companion of his bosom, once cheerful and happy, but now weeping in silent anguish, faint hearted, worn out with misery and want, encircled by a group of half-clad children, crying for a morsel of bread to satisfy the gnawings of pale hunger. Can you believe that he could look upon such misery, the legitimate offspring of his own folly and wickedness, and not be miserable? No. Every glance at their destitute situation, would be accompanied with a pang. Every petition for those comforts, he had by a vicious course of conduct deprived them of, would pierce his soul through with many sorrows. Each reflection would be attended with indescribable anguish. Admitting that he be not detested, nor even suspected; that he passes in the world for an honest man, is surrounded with plenty; yet is he happy? No! there is a conscience within like a gnawing worm and a perpetual fire—a voice incessantly proclaims to his mind—"There is no peace, saith my God, to the wicked." Can you look at this picture, kind reader, and believe that the happiness of the wicked, in the present life, exceeds the happiness of the righteous? No. Again,

Contemplate the man who carelessly injures his neighbour's good name. Says the inimitable Shakespeare,

"Who steals my purse, steals trash,  
Tis something, nothing—twas mine, tis his,  
And has been slave to thousands:  
But he who filches from me, my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed."

There is nothing which men are more unwilling to part with, than their good name, and which they wish to have live unspotted when they shall be no more. Nothing excites their indignation to a greater degree, fixes an aversion more strongly, than slander; hence clamour, tumult, suspicion, fear, danger and trouble, must fall to the share of him, who wilfully injures his brother's reputation. Surely there is no peace to the wicked. Again—Go to our prisons and dungeons, and view the wretched culprits,

See them loaded with chains; their face secure; nor is this the worst; no, they have stampt upon their characters an odium, which time cannot efface; more indelible than engraving upon brass or marble. Their reputation gone for ever; that inestimable treasure, which is dearer than life, which we wish to have live, when our image shall have faded from the memory of our surviving relatives; yea, live when the sculptured marble, erected to our memories, shall have crumbled to dust; yes, this treasure is no more. Has honesty, has virtue, has righteousness, has prudence, brought them to this? No. And can you look upon these, and believe that sin is productive of happiness? And can you be made to believe that was it not for an hereafter, it would be far more pleasant to live in sin, than it would to live a life of virtue and holiness? No. Again—Reflect upon the practice of inebriation, with all its bitter consequences. It is a rack upon which thousands have been wrecked—a precipice from which thousands have been hurled to wretchedness. It is that which benumbs the moral, as well as the natural faculties of man—unfits him for rational intercourse—disqualifies him for attending to the important duties of life, and reduces him to indigence and want. It has palsied the most aspiring genius; blasted the reputation and cast a gloom over the prospects of many; faded the most fair and lovely form, and deprived man of that happiness which it is his privilege to enjoy. The inebriating cup is the bane of God's creation!

How great must be the infatuation, before we can persuade ourselves that we can be happy in sin. Who taught us this doctrine? Tradition. Neither scripture nor experience taught it, for they both teach the reverse. Reader, I will appeal to your own experience; what crime can you commit, without suffering a corresponding punishment? What law of honour, of virtue, of your country, of your God, can you violate, without feeling secretly condemned? None. The midnight pillow bedewed with tears, the soft zephyrs that gently wafted to the ear of heaven, the repentent sigh, will bear their united testimony to the fact, that you cannot sin with impunity; that you cannot sin, and be happy.

Z. F.

#### FOR THE CHRISTIAN TELESCOPE.

##### ORIGINAL ANECDOTE.

An orthodox deacon, who, in conversation with his friend, of an opposite sentiment, had taken the liberty to question him very particularly in relation to his religious views; was at length asked, what his belief was? To which he replied, that he did not recollect that Mr. W. (the minister) had got it—i. e. the articles of faith.

Z. F.

#### SELECTIONS.

There is as much wisdom in bearing with other people's defects, as in being sensible of their good qualities; and we should make the follies of others a warning and instruction to ourselves, rather than a subject of mirth, and mockery of those that commit them.

#### LORD CHATHAM'S TESTIMONY IN FAVOR OF RELIGION.

*From a Letter addressed to his Son.*

"I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man. The noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it is, the highest benefactor demands the warmest returns of gratitude, love and praise; *Ingradum qui dixerit omnia dixit.* If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor, compared with those he daily receives at the hand of his never-failing Almighty Friend. *Remember thy Creator in the days of thy youth,* is big with the deepest wisdom. The fear of the Lord is the beginning of wisdom, and an upright heart that is understanding. This is eternally true, whether the wits, and rakes of Cambridge allow it or not. Nay, I must add of this religious wisdom, *her ways are ways of pleasantness and all her paths are peace,* whatever your young men may think of their bottle, a tainted health, and shattered constitution. Hold fast, therefore, by this sheet anchor of happiness, *Religion;* you will often want it in times of most danger, the storms and tempests of life. Cherish true religion as preciously, as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature: the two last, the depravation and disgrace of it. Remember the essence of Religion is a heart void of offence towards God and Man; not subtle speculative opinions, but an active, vital principle of faith.

#### PURGATORY.

A Pope and a Cardinal dying at one time, travelled together as far as the gates of Paradise, and his holiness taking his keys from his girdle, began to try to open the door; sometimes he endeavoured with one key, sometimes with the other, but neither would do, they would not fit the wards of the lock. Wherefore his eminence spoke to this effect:—"Father, you see here is no entrance for us, we have been mistaken in the keys of this place; let us ever therefore try at the door of purgatory, and there we may be sure not to fail, for that is a lock of our own making."

#### OATHS.

Mankind must have been convinced that they were naturally dishonest, when they invented oaths as the test of truth; they do not bind rogues, and honest men have no sort of occasion for them.

As no roads are so rough as those that have just been mended, so no sinners are so intolerant as those that have just turned saints.

*Lacon.*

When dunces call us fools without proving us to be so, our best retort is to prove them to be fools without condescending to call them so.—*Lacon.*

FROM THE WASHINGTON N. C. RECORDER.

## THE BIBLE OF NATURE,

By S. ELLENWOOD—*formerly of Boston.*

Who's he that thus his aching sight  
Strains o'er the letter'd page,  
To fix the bounds of wrong and right,  
To gather every ray of light,  
Dispens'd by seers and sages bright  
To each admiring age ?  
Who's he, that, cloth'd in priestly dress,  
And lifted o'er the crowd,  
Expounds th' ETERNAL terms of grace,  
Declares the doom of all his race ;  
And fills the sacred temple's space  
With declamation loud ?  
Go, bring these grave professors forth ;  
Bid them their books lay by !  
Show them their labored system's death,  
Teach them their far superior worth  
Of lessons spread abroad in earth,  
And scatter'd through the sky !  
I love the altars of the LORD ;  
My soul would worship there !  
The comforts of his WRITTEN WORD  
I feel that they may deem absurd,  
And only they, who ne'er have err'd ;  
And such on earth are—where ?  
But there's another Book ; to me  
Most ample, clear and bright ;  
'Tis always open, always free ;  
Whoe'er has eyes, its sense must see ;  
All read alike, and all agree ;  
It needs not sight, but sight !  
In NATURE'S BIBLE, not a line  
By mystery is perplex'd ;  
No theologian's genius fine  
Can beautify the grand design ;  
No critic mar the page divine,  
Or twist the sacred text.  
Do they, Creation's work who view,  
And whilst they view adore,  
Hold different creeds ? Does each pursue  
His own fond whims, or false or true ?  
No. Nature's sectaries are few,  
And never will be more !  
But what does nature teach ? you cry ;  
What doctrines does she prove ?  
That God's all-powerful ; I reply ;  
All-wise ; unseen ; and cannot die ;  
An omnipresent Deity,  
Whose character is LOVE.  
His POWER ! throughout unmeasured space,  
Where operates it not ?  
His wisdom ! plain in every place !  
His presence ! felt ; though seen no trace  
Material of his awful face ?  
His goodness passes through !  
In Nature's book were truths no more,  
These would suffice for me ;  
But there is still a copious store ;  
Unbounded is creation'slore :  
I pause, to wonder and adore,  
At every thing I see !  
What skill appears in ev'ry flower,  
Its form, its hue, its smell !  
In earthquakes, what tremendous Power !  
What Bounty in the summer shower !  
What Presence in devotion's hour,  
Speak, ye who beat can tell !  
Can he, who lifts his ardent gaze  
Up to the stars' abode,  
Pass heedless on, without amaze ?  
Can he the sun's meridian blaze  
Behold, unmoved ; then go his ways,  
And doubt there is a God ?  
The insect's wing ; th' unfathom'd main ;  
The smallest blade that grows ;  
The whirlwind roaring o'er the plain ;  
The humble sparrow's lowliest strain ;  
All ; grand, or mean ; or vast, or vain ;

His clear existence shows.  
Nor less than nature's Volume taught  
Of principles within ;  
Whence came the wonderous power or thought ?  
Was it by chance, from nothing brought ?  
And will it sink again to nought,  
As though it ne'er had been ?  
And do the wise for this contend  
How can a spirit die ?  
Does soul on body so depend,  
That they must both together end ?  
If so, we need not apprehend  
The mind's destruction nigh.  
Grant me as long will live the soul  
As body shall endure,  
Whilst ages still on ages roll,  
I shall not yield to death's control ;  
Matter its forms may change—the whole  
Of being is secure.  
Can thought ignobly droop and fall.  
So like what God must be ;  
Whilst dull, unconscious matter shall  
Survive, in triumph, on the ball,  
And change, and change, nor waste at all,  
Through vast eternity ?  
Behold, how Winter o'er the year  
Wide ruin seems to spread ;  
Unnumber'd plants in death appear  
Whose fallen forms the spring shall rear ;  
Nature's analogies are clear,  
She knows no creature dead !  
Would I, to fix my faith, demand  
That friends departed rise ?  
From the freed spirit's unknown land,  
They come ! before my face they stand !  
I see them not nor hear ; my hand  
To feel them vainly tries !  
If Reason, Instinct, Nature, fail  
The precious truth to find ;  
No ghost from death's dominions, pale,  
No martyr's oath, no angel's tale,  
No voice from heav'n would e'er avail,  
To prove immortal, mind.  
O Nature ! let thy Book sublime  
To me be opened wide ;  
Thy precepts reach to every clime,  
They grasp eternity and time,  
And hoary age, and youthful prime,  
May in their truth confide.  
Their rise to thee th' affections owe ;  
By thee the passions move ;  
Thou bidd'st the tides of feeling flow,  
The heart to warm—the soul to glow ;  
And, taught of thee, the joys we know  
Of sympathy and love.  
All beauty, order, matchless skill,  
All mortal worth is thine ;  
The vast of space thy splendors fill ;  
Bright worlds above obey thy will ;  
And, as they roll demonstrate still,  
Intelligence divine.  
Great Nature's Bible stands the same,  
Unchanged from age to age ;  
Immaculate from God it came ;  
No rabbi's gloss, no pontif's name,  
No crude concert, that man might frame,  
Pollutes the perfect page.  
To him who reads with judging eyes,  
And studies as he should,  
Philosophy brings large supplies ;  
His mind improves ; his pleasures rise ;  
He cannot but be great and wise ;  
He cannot but be good.  
Nor will his march of mind be done  
When this brief life is o'er ;  
The Immortal race not soon is run ;  
Not soon perfection's prize is won ;  
There are in space more worlds than one  
And souls were form'd to soar !

\*Exod. xxviii, 20. †Psalm xix, 1—4. ‡St. Luke xx, 38.

## COMPLAINING.

Superficial religionists should be aware of the great difference between complaining of themselves and real humility. The one is the repentance of the tongue, the other of the heart. We cannot say that there is no sincerity where there is some ostentation ; but we may constantly affirm that ostentation is no part of sincerity. Some people are always condemning themselves, complaining of their wicked hearts ; and this is their religion. The answer of Whitefield to such a person, on a certain occasion, was admirable. A man, reputedly very pious, perhaps really so, was once complaining to him of his own heart. "What a sinner I am—how little do I profit under preaching—at what distance do I live from God?" &c. Whitefield heard him for a while and then replied—"My dear sir, do you really believe all this ? for if you do, you had much better confess it to God, than display it to me.—*Ch. Spectator.*"

## UNITY OF CHRISTIANS.

Party spirit and strife among Christians, are not taught in the religion of the Bible. It must all be burnt up with the wood, hay and stubble. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

The great Whitefield once preaching from this text, lifted up his eyes towards heaven and said :—Father Abraham ! are there any Presbyterians in heaven ? No ! Any Episcopalians in heaven ? No ! Any Baptists in heaven ? No ! Any Methodists in heaven ? No ! Any Christians in heaven ? All Christians, "we are all one in Christ Jesus."

An early taste for the wonderful naturally disposes the mind to credulity ; and by credulity the taste for the wonderful is gratified at so cheap a rate, that the person who has cherished it, turns with disgust from the sound reasoning that would enforce conviction. How many of the epidemic follies which have at different periods appeared to infect the human race, might a philosophic observer trace to this prolific source !

*Fine Idea.*—It is related that a pupil of the Deaf and Dumb institution at Paris, being asked "What is Eternity?" replied, with a richness and force of conception rarely equalled, "*It is the lifetime of the Almighty.*"

## MARRIED.

In this town, 6th inst. by Rev. Mr. Brown, Mr. James Smith, to Miss Betsy Phillips, both of this town.

On the 6th inst. by Rev. Mr. Seamans, Mr. George B. Whitford, to Miss Sarah Ann Place, all of this town.

## DIED.

In this town, 6th inst. James H. son of Mr. Joseph Field, aged 7 months.

On Saturday last, John S. Levitt, son of Mr. Oliver Holmes, aged 18 months.

On the 7th inst. Frances Smith, infant daughter of Mr. J. W. Fosdick, aged 11 months.

On Wednesday morning last, William Tyler, Esq. in the 75th year of his age.

On Wednesday evening, Mr. Peleg A. Buffum, second son of Hon. Thomas Buffum, in the 21st year of his age.

\*A few copies of the 3d edition of Mr. Pickering's answer to the Quaker is received, and for sale at S. W. Wheeler's store, 110½ Westminster street. Also Rev. Mr. Kneeland's Sermon on the doctrine of ATONEMENT. Also, Kneeland's TESTAMENT.